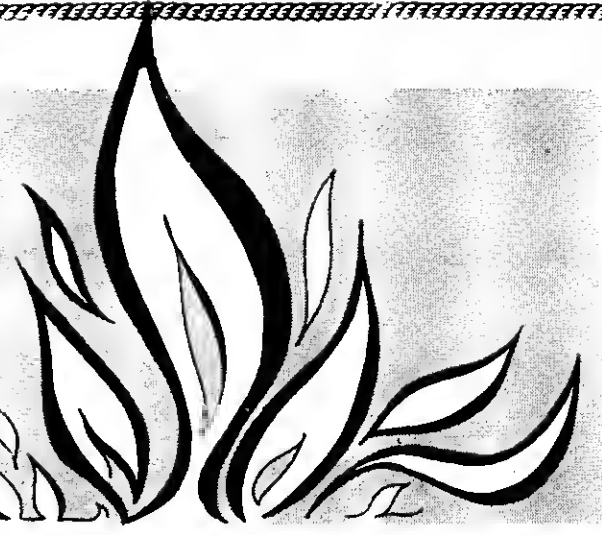


HOW·NI·KAN

PEOPLE OF THE FIRE



Vol. 10

Citizen Band Potawatomi Tribe

No. 1

1988 Election Committee appointed; ordinance amended

In response to numerous complaints from tribal members outside the Pottawatomie County area the Business Committee has voted to amend the 1987 Election Ordinance, shortening the filing period and expanding the time allotted for requesting and returning ballots.

A candidate filing for tribal office must now do so within a three day period, no earlier than 90 days and no later than 87 days prior to the election. The filing period for the 1988 election will be March 28, 29 and 30. After certification of the slate of candidates the Election Committee now has 10 days to print ballots. Ballots

will be mailed immediately upon receipt of a valid and timely request.

Tribal members may request to vote an absentee ballot at any time - but no later than 20 days prior to the June 25 election. Requests for an absentee ballot must be in writing and include a roll number, mailing address and legal signature of the person making the request. You do not need to request a ballot if you plan to vote in person at the June 25 Council meeting between the hours of 7 a.m. and 2 p.m.

Another change in the 1988 Election Ordinance provides for the counting of absentee ballots by

the Election Committee upon their delivery from the post office the morning of June 25. This action was taken in hopes of shortening the waiting period for election results - last year's results were not announced until after 10 p.m.

To be eligible for tribal office a candidate must be 21 years old, a member of the tribe and physically reside within Pottawatomie, Okfuskee, Lincoln, McClain, Oklahoma, Pontotoc or Cleveland Counties.

The Business Committee also voted unanimously to reappoint last year's Election Committee: Chairman Norman Kiker, Clarice Melot, Don Yott, Gary Bourbon-

nais and David Bourbonnais.

A person is not eligible for office if ever convicted of a felony, ever impeached or recalled by the tribe or ever found civilly or criminally liable for a breach of fiduciary duty to the tribe.

To file for office a qualified candidate must file a declaration of candidacy within the designated period with the tribal secretary or his designate, the Election Committee or their designate, and pay a \$150 filing fee by cashier's check. The filing fee is refunded if a candidate is disqualified or withdraws.

The 1988 Election Ordinance is available from the tribal office.

First Supreme Court session hears Kinslow appeal

The Supreme Court of the Citizen Band Potawatomi Tribe met in session for the first time on February 1, 1988.

The cause for action was an appeal filed by vice chairman Toby Kinslow contesting his September 30, 1987 removal from office by the tribal Business Committee on grounds of misconduct in office.

Chief Justice Bill Rice and Justices Rex Thompson, Peggy Big Eagle, Browning Pipestem, Marvin Stepson and Almon Henson listened to oral arguments by tribal attorney Michael Minnis and Frank Wall, attorney for Kinslow, for nearly two hours. Numerous questions were raised by the court as to how the attorneys interpreted the tribal constitution and election ordinance as well as such legal terms as "due process" and "reckless disregard for the truth."

At the September hearing the Business Committee found clear and convincing evidence that Kinslow had committed five counts of criminal defamation and one count of obstructing governmental function. In his appeal to the Supreme Court, Wall main-

tained that Kinslow had not acted with malice to defame anyone but was "only repeating rumors," and, subsequently had his civil rights violated when "his (Kinslow's) victims were his judges" at the removal hearing.

Tribal attorney Michael Minnis argued that an impeachment or removal hearing was, by its very nature, a political process. As an example, Minnis cited the Nixon impeachment hearings conducted by Congress.

After questioning by the judges, Wall conceded that the constitution has no provisions for a removal hearing conducted by any body other than the Business Committee. "I don't know where it should have gone for a hearing," said Wall, "it just wasn't fair where it went."

Justice Almon Henson, however, noted that "Article IX of the constitution mandates Business Committee removal of its own members for misconduct," and added, "they would have subjected themselves to recall if they violated the constitution."

Although Wall protested the giving of testimony by individual

Business Committee members he admitted that he himself had listed them on his witness list with the tribal court.

"The Business Committee made themselves available as witnesses and gave you the ability to cross-examine them," noted Justice Pipestem. "If they invoke executive privilege (and refuse to testify) is that worse?"

"Better," responded Wall.

Justice Pipestem also questioned tribal attorney Michael Minnis on the definition of "criminal defamation".

"When do I enter into the zone of conduct that becomes hazardous to me?" queried Pipestem.

"Things said within the political process, such as at Business Committee meetings, are protected," said Minnis. "Making irresponsible accusations with a reckless disregard for the truth" are not. "Kinslow admitted in his testimony that he did not believe" the accusations he made against Business Committee Members were true.

A ruling on the matter is expected this month.



Winter Journal
&
Paintings

See Page 4



Borzjo Necon
(Hello, My Friends),

Even though we are still wrestling over the last one, the next election season is about to begin. At the last Business Committee meeting, we appointed the 1988 Election Committee to supervise the June tribal election. At that meeting we also made several much needed changes in the election ordinance. At every Regional Council meeting we have heard complaints that the time period for requesting ballots and mailing them back was too short. The election ordinance is now amended as follows:

(1) The filing period for candidates is now three days instead of 30. This year it will be March 28 through 30. This is 90 days before the election.

(2) You may request a ballot at any time up to 20 days prior to the election.

(3) Ballots will be printed and available for mailing 10 days after the Election Committee certifies the slate of candidates.

(4) Requests for ballots must be signed by the person requesting the ballot with their legal name as it appears on the tribal rolls. The request must contain the correct address and roll number of the person requesting the ballot only.

(5) Absentee ballots will be counted as soon as possible after the close of the receiving period for absentee ballots - 10 a.m., Saturday, June 25. Witnesses appointed by each candidate will be present.

Many of you were offended by the type of campaign literature

Letter from the chairman

circulated during the last election. Almost every state in the country has a law forbidding anonymous campaign literature. The Potawatomi Tribal Code now provides that it shall be a misdemeanor for any person or group to circulate campaign literature without the name of the person responsible printed on it. Fictitious or false names also carry the same penalty.

Be sure not to confuse the upcoming vote for the constitutional change, called a Secretarial Election, with the tribal election. The Secretarial Election is conducted by the Bureau of Indian Affairs. The tribal election is conducted by the Tribal Election Committee. Help out your relatives in distinguishing the difference.

Be sure to attend the Regional Council meeting in your area. You will receive notice in the mail about it. A great deal of information about tribal affairs is exchanged. A Regional Council is often the only time many of you can meet with the Business Committee. Please let us know what you want or think at the meetings. That is the primary purpose of holding the Regional Councils.

Those that have been held for the second or third time have been working council meetings more so than in the past when we were all still getting acquainted. For those of you who have not attended a General Council meeting in Shawnee or one of the Regional Councils, the format is much the same at both places. The first item of business is a statement of tribal activities with questions and answers. Then a program with a guest speaker is presented and usually concerns tribal history or industrial development. After

lunch, tribal programs and current affairs are discussed, then the meeting breaks into groups to discuss specific programs or services available to members.

In addition to the members of the Business Committee, the curator of the Tribal Museum, the director of Tribal Rolls and the tribal administrator attend. On some occasions the director of economic development, the tribal historian or others attend to diversify the program. We usually have a short slide presentation showing the tribal complex and employees. Items from the museum gift shop are sold and printed material from the different tribal departments is distributed. Most important, the Potawatomi of that particular area get to know each other. At every meeting, someone discovers a cousin they have never met. A prize is given to the oldest (and therefore the smartest) member at the meeting. Another prize is given to the tribal member travelling the farthest to attend the meeting.

We look forward to seeing you at one of the councils soon. It is critical that you attend since there is strong support for the Regional Councils evolving into political subdivisions that elect and send a member to the Business Committee in future years. I wholeheartedly support that concept if sufficient interest and participation continues and the Regional Councils request a constitutional amendment to guarantee their existence under future Business Committees.

Megwetch (Thank You),

John Barrett

Vietnam Vets honor tribe

Chairman John Barrett was presented with a painted buffalo skull by the National Vietnam Era Veterans Inter-tribal Association in appreciation for the tribe's hosting the first convention and board meeting of the organization last November.

The skull, presented by the association's chairman, David Ortega Shaw, was painted by John Hamilton. According to Shaw, the blue at the top of the skull represents the sky, universe and peace. The tee pee portrayed with flags on each side represents the Native Americans and our veterans defending the American flag. Yellow, green and red symbolize the Vietnam Service Medal; red drops represent the blood of Native Americans spent in war. The skull's abstract black is symbolic of the lives of our people lost in wars and the POW/MIA's.

The skull will be on display in the tribal museum.



Father Joe Murphy's Sacred Heart Book Ready

Father Joe Murphy's book on the history of Sacred Heart Mission is now available through the Tribal Museum.

The book, entitled *The Benedictine Foundations of Sacred Heart Mission and St. Gregory's Abbey and College*, describes the Benedictine Order in America, its relationship to the Potawatomi Tribe and the origins and operation of Sacred Heart Mission in the Indian Territory.

The soft-bound book, edited for publication by Pat Sulcer, is 102

pages and contains a lengthy bibliography and footnotes, as well as six pages of photographs.

The book is available at the Tribal Museum for \$6.95. Fifty cents from each sale is being set aside for the Sacred Heart Historical Society by action of the tribal Business Committee.

Mail orders are welcome also. Send \$7.75 (for postage and handling) to: Potawatomi Tribal Museum, Route 5 Box 151, Shawnee, OK 74801.



Native fitness conference slated for San Antonio

Norman, OK - A conference focusing on community recreation and fitness programs for Native Americans is planned April 6 through 8 at the Seven Oaks Hotel Conference Center in San Antonio, Texas.

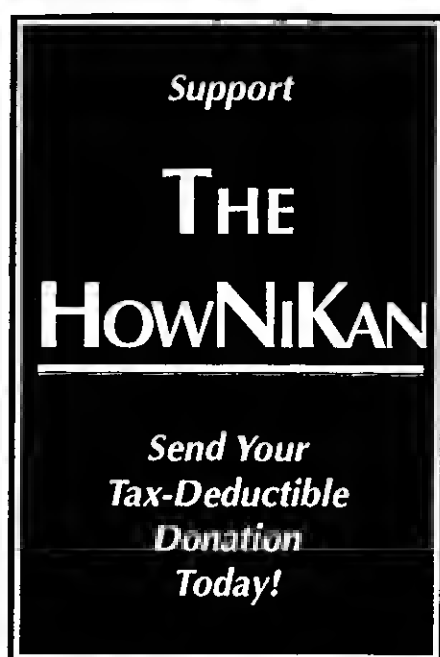
Sponsored by Health, Urban and Community Programs at the University of Oklahoma, the theme of the three-day conference is "Indian Health Promotion - Community Recreation and Fitness."

"Participants will have an opportunity to learn new skills in implementing fitness and recreation programs in their communities," said Billy Rogers, conference coordinator.

Conference topics will include Native American games in recreation programs, wellness programs for Indian schools, spirituality and Indian running, fitness for alcoholism treatment programs, fund raising and volunteerism.

Group participation in planned activities will be emphasized, Rogers said. "People learn more when they can actively participate," he noted.

For more information about the conference, people can contact Rogers at Health, Urban and Community Programs, 555 Constitution, Norman, OK 73037, telephone 405/325-1711. The toll-free number for Oklahoma residents is 800/522-0772, or 800/523-7363 ext. 1711 for people who live outside Oklahoma.



Tribal Museum entertains folks from all over

The Tribal Museum hosted 157 visitors and five children's field trips during the month of November, as well as hosting a reception for Father Joe Murphy commemorating the naming of a street in his honor.

In December the museum hosted more than 80 visitors and one field trip for the area Head Start Program.

Bad weather throughout the month of January slowed the influx of tribal visitors to 53, but included representatives from England, Hawaii, Massachusetts, Maryland and Mississippi. Visitor totals for the last three months are: Oklahoma - 23; Texas - 12; California - 11; Wisconsin - 2; Florida - 4; Montana - 5; Arizona - 2; Missouri - 1; Kansas - 4; Virginia - 1; Illinois - 1; West Germany - 1; Indiana - 4; Guatemala - 1; Oregon - 2; Wyoming - 2; Arkansas - 2; Louisiana - 1; Massachusetts - 3; North Dakota - 1; Maryland - 3; Ohio - 3; Colorado - 3; Mississippi - 1; Hawaii - 1 and England - 1.

'Buy Indian' regs changed

Washington, D.C. - The Bureau of Indian Affairs announced it has changed the amount of ownership in a business necessary to qualify under the Buy Indian Act from 100 percent to 51 percent.

The BIA's policy is to try to purchase goods and services from qualified Indian contractors. Since 1971, the BIA has allowed only businesses that are 100 percent Indian owned and controlled to compete for contracts under the Buy Indian Act, which was passed in 1910 to help Indian businesses win contracts with the federal government. Beginning Jan. 12 of this year, the BIA began defining an Indian contractor as a legal entity that is 51 percent Indian owned.

"The reason for this change in policy is to encourage the development of Indian economic enterprises," according to a BIA notice of policy change. The BIA publishes a National Roster of hundreds of Indian and Alaska Native businesses that qualify for Buy Indian Act contracts. For more information contact Nancy Garrett, Director of Administration, BIA, 18th and C Streets NW, Washington, D.C. 20240.

Reader offers Potawatomi genealogy assistance

Dear Editor,

Received your address from a friend of mine who said you put out a monthly newspaper called the *HowNiKan*. I would very much like a copy and what the price is for a subscriber.

Enclosed is an article about me so you will know a little about me. I met many from your Tribe last year who were interested in what I'm doing and they helped build up my files. The Pawnee, Miami and many others did also.

If you would like you could use the article in your paper if you so choose. I have well over 1,000 of your Tribe and several articles on individuals. Anyone interested I'd send whatever I might have of their family names, etc.

Met many wonderful people at various powwows. It is a hobby with me and I never take any money for any help I can be, I'm retired and it is a hobby that keeps me real busy. It is enjoyment for me especially whenever I can help people find their heritage. It is real surprising how many are looking for their heritage. It is a real shame so many have no idea of what tribe their ancestors were. Most say they didn't listen to their grandparents or they just found out and only have an English name to go by.

Thanking you in advance.

Sincerely,

Max R. Breslauer
1383 Greenbay Ave.
Calumet City, Ill. 60409

Genealogist tracks down Indian lines (South Bend Tribune, September 6, 1987)

Max Breslauer can page quickly through a huge three-ring notebook to find a name and Indian tribe. He then can name relatives, cross reference and the address of tribal councils, and recommend further reading material.

Breslauer and his 10 notebooks of Indian genealogy and history occupied a picnic table at the Kee-Boon-Me-Kaa Festival at St. Patrick's County Park, located in northern St. Joseph County at the state line.

He was there looking for more information and family trees from those who were attending the powwow. He not only has made family trees his hobby, but also is a staunch defender of Indian rights and customs.

The Kee-Boon-Me-Kaa Festival is one of many festivals he attends to find information. One of his next trips is to the Chicago Indian festival in November.

The Calumet City, Ill. resident began his hobby in earnest around 10 years ago. He said he always has been interested in Indian history. A few years ago he was introduced to some Indians who got him started on the family trees. "I have around 100,000 names and am always trying to add. Sometimes people are surprised that I have names from small tribes from Alaska. I tell people to look at what I have and tell me if I am wrong," he said.

He has written to some of the tribes five times adding a hundred or so names to the alphabetic listings.

Most of his material comes from reading newspapers and books. Breslauer, who is German, Jewish, Dutch and Irish, extracts as much information as possible from the texts.

He lists it under the tribes or appropriate bands, then tries to prove the author correct through other readings or personal contacts. Breslauer says he doesn't believe half of the information until he finds additional references.

He recently donated his collection of 500 Indian history books, which he had used for reference material, to Oglala Lakota College in South Dakota. The college is on Pine Ridge Reservation.

The tiny handwritten references that only Breslauer can decode give a history of the tribe, followed by lists of members of the tribe and offspring. The individual references also give such information as other names the person was known by, date of birth, blood quotient and cause of death. One entry said a man was a boxer weighing in at 147 pounds.

Breslauer said he has received mixed responses to his hobby from Indians.

"Some warm up to me right away. Others are shy of whites and won't say very much." He said if they don't wish to speak, he understands why.

Asked how much he works on his time-consuming hobby, he replies, "I could work 24 hours per day. That's at least what my wife and kids say. It is just me, myself and I working on it. Just the three of us."

Choctaws score 60% profits

At the November 14 meeting of the Choctaw Nation Tribal Council, the council approved the budget for the Choctaw Bingo Palace, scheduled to have its Grand Opening December 5, 1987. Although the money for the Bingo Palace is not tribal money, the Choctaw Nation Tribal Council has the option of approving or disapproving the budget for the operation.

IRI, the investment company, is putting up the entire amount of the money needed to construct the building. For the first seven years the Bingo Palace is operating, the profits are split between the tribe and IRI, the Choctaw Nation receiving 60% of the profits and IRI receiving 40% of the profits. At the end of seven years, the Choctaw Nation becomes the owner of the building and will receive 100% of all profits. There is also a clause in the contract that guarantees the tribe will be paid at least \$25,000 a month, regardless of whether the Bingo Palace makes a profit or not. The expected revenue from bingo, however, far exceeds that amount of money.

George Winter

portraitist of the Potawatomi 1837-1839

George Winter was born in Portsea, England. In 1830 he travelled to New York where he enrolled in the National Academy of design. In 1837, "having been led by a touch of romantic feeling to see and sketch the Indians of the Wabash," he found himself in Logansport, located in Cass County, Indiana.

Winter painted the Potawatomi where they lived, in council, at Demoss' Tavern where the annuity payments were made, and on their final day in their indigenous homeland.

Between 1837 and 1839 Winter

painted more than 70 watercolors and did numerous pen and ink sketches. He did not publish or sell his work, it simply remained in his possession and that of his family until his great-grandson Cable Ball deposited the collection in the Tippecanoe County Historical Museum in Lafayette.

Winter left something else behind besides his pictures: diaries. It is from these diaries and through the cooperation of Mrs. Cable (Evelyn) Ball that the following pictures and descriptions - in Winter's own words - are taken.



Sin-is-quah

The likeness of Sin-is-quah was sketched at the village of Kee-wau-nay. Sin-is-quah was a woman of very exemplary character. She and her children realized some \$300 per annum from the U.S. Government, and enjoyed free rations at councils and annual payments. Tom Robb (her husband, a white man) was sometimes employed as "a runner" for Col. Pepper in announcing to the chiefs and headmen the time and place where they were expected to meet their "Father."

Tom Robb was a man sometimes given to excesses. Sin-is-quah became a convert to the Catholic faith under Father Petit. She was a devout woman, and endeavored to win Tom back to the sober ways of life. In this mission of love she unfortunately was not successful. She unfortunately fell into domestic affliction by the loss of her younger child, a boy, represented in the sketch. She went west in 1838 and her husband retired to Cedar Lake. He died there under peculiar circumstances.

She afterwards returned from the West and settled with a small colony of Indians on Silver Creek in Michigan.



Sun-go-waw

Although the name Sun-go-waw, it seems, does not appear in the several treaties made between the Commissioner Col. Abel C. Pepper and the several bands of the Pottawattomie tribe, yet this son of the forest was a conspicuous and very remarkable man. He was among the several warriors, chiefs and headmen who were made prisoners at the Catholic Mission at the twin lakes emigration in 1838.

Father Petit was a most zealous and faithful minister in the Roman Catholic Church. His labors bore ample fruit. His purity of character was above suspicion. He was esteemed by all who knew him. His mission was a large one. It was in the month of October, 1838, and on a sabbath day, that the Pottawattomie emigration column rested within the shadow of a large grove near a clear stream of water in close vicinity of the Eel River. This was a halt after the second day's march to their far off destination west of the Mississippi. It was here that the Right Reverend Brute, Bishop of Vincennes, preached to the converted Pottawattamies. It was a very interesting sight, in looking upon this flock of Father Petit, redeemed as they were from the heathen life to be participants of a holy faith, and to be "of the household of faith" in the fullest assurance of eternal salvation.

Independent of the moral aspect of this group, it was one of beautiful, picturesque effect. The singularly draped red people, in bright and startling combinations of color, blending in harmony with the forest trees, tinged with the influence of the decaying year, created a deep impression upon the beholder.

Sun-go-waw was one of Father Petit's converts and of great usefulness to the priest in his Godly purposes and work with the Pottawattomie people. He acted in the capacity of interpreter to the good father with marked usefulness and ability. Father Petit, on speaking of Sun-go-waw, said that he possessed a fine intellect, great comprehensiveness, full of poetic fervor (Father Petit understood the Pottawattomie language). He assured me that it was a delight to him to listen to the eloquence of this untutored son of the forest.

My acquaintance with Father Petit was limited to a few interviews, during the excitement of getting up the emigration of the Pottawattomies to which he had been opposed. The breaking up of his mission was a sad event to him but being advised under authority that his further interference with the policy of the U.S. Government would be a cause for his arrest, he loyally used his influence in favor of the immediate departure of the Indians.

Father Petit died during the Indians' westward journey, which was a most calamitous event for the Indian people who were devoutly attached to him. Sun-go-waw was among the principal men of those who were carried prisoners in wagons at the head of the column of the emigration.

About one week after the departure of the Indians, Sun-go-waw was released and sent back to Logansport with a dispatch to Gen. John Tipton by General Morgan in command of the Indians. This commission was a post of honor, which Sun-go-waw greatly appreciated. I remember the day he appeared at Logansport. He enquired of me as I stood at Capt. C. Vigus' hotel corner for Gen. Tipton's residence, which was about a mile distant from the bridge eastward, up the Wabash, which he readily found. Sun-go-waw faithfully performed the duty assigned or confided to him. He received an answer from Gen. Tipton and on the following day he returned, alone, to overtake the emigration which he had left several days previously. This was the last time that Sun-go-waw was seen on the "loved Wabash."



Burial of an Indian girl



Kaw-kaw-kay

Kaw-kaw-kay was a fine old and venerable Indian chief. No Indian so much impressed me as he did, being more the embodiment of the physical character of the Indian that I had read of and, too, seen through imagination.

His costume was free from tawdry pretensions. His pes-mo-kin (shirt) was red, without any figure or ornamental display. He wore his white blanket in his own peculiar manner. It was thrown around him in a way so that he could carry his venison and pe-quesh-kin (bread). His head was adorned with a small shawl turbanlike, neatly tied, fitting close to the cranium, with a tuft of feathers fan fashioned and looming up from the back of his head.

The old chief's hair was tinged with silver hues, it was not profuse. The old man rested upon his long staff, which was a necessary prop to his somewhat enfeebled person.

The oldest aboriginal inhabitant of the forest never remembered seeing him mount a pony. On the day of the emigration, the old patriarch chief, leaning upon his staff, was observed making time with those who were mounted. His countenance bore evidence of calm resolution.



Kee-wau-nay

Kee-wau-nay was a war chief, one of the old patriarchs of the Pottawattamies of the Wabash.

The village of Keewaunay and the charming lake in close vicinity was named after the chief. He was an old man of consideration among his people, and identified in the treaties made by Col. Pepper in the purchase of the lands which the Pottawattamies held within the state of Indiana north of the Wabash. His early life was spent amidst the early strifes and exciting scenes incidental to the resisting the settlement of the whites in and among the Indian territory.

The old chief left the old hunting grounds for the West with great reluctance - he was one of the band that left for the West in the year 1837, in charge of George H. Proffit, numbering about one hundred only. It was the avant courier of the emigration that followed in the autumn of 1838. I remember well the day of the departure of that little band, when they struck their tents preparatory to forming their line of march. It was early in the morning when Col. Pepper informed that he had determined upon their moving that day. I went to the old chief's wigwam, I was anxious to secure his likeness, and asked him to let me sketch him. The old chief and myself were on very friendly terms, but it was not until the "eleventh hour" that I could get his consent to sit for me. He knew that I was anxious to secure the likeness of the chiefs and principal men of his tribe, and he realized that he would be remembered among his white friends through the medium of the pencil. He was familiar with the citizens of Logansport who respected him, for he had many qualities of an attractive character. His deportment was dignified, and characteristic of an Indian who felt the stings of outrageous fortune, but who philosophically submitted to the ills from which he could not escape.

The old man seldom indulged in the use of ____ (manuscript illegible) that band upon the red race, yet there were times that he would drown his sorrows growing out of the ____ (illegible) wrongs of his people and the crowding memories of the land and home from which he was soon to be severed forever. The chief's heart was pressed down with sadness and he would often sit in his wigwam in profound silence and thought, brooding over the prospective change that he must inevitably realize in the new home beyond the Mississippi.

After the adjournment of the Indian council at Kee-wau-nay, a camp was established at Crooked Creek, seven miles distant from Logansport. George H. Proffit established his headquarters there. All the Indians who were disposed to go west in that year, 1837, were requested to assemble at that point. I-o-wa, M'jo-quis and some other Indians of influence promised to go west and had assembled there for that purpose apparently. Here the redmen showed some shrewdness and, in commercial parlance, where advantage is taken, smartness. In assembling the Indians for council or payments of annuities and emigration, the commissary of subsistence is paid by the United States Government. Many Indians who had no purpose of going West assembled with the more earnest in the intention of leaving the Wabash Valley for their future distant home and partook of the liberal rations which Uncle Sam generally served. But on the night previous to the departure from Crooked Creek, I-o-wa and a few of his immediate friends slyly stole out from the camp at the mystic hour of night, thus leaving the Indian agent a lesser number of his emigrating band, which on his discovery in the morning following caused him to indulge in very emphatic expressions.

(Continued next page)



D-mouche-kee-kee-awh

D-mouche-kee-kee-awh was the squaw, or wife, of Abram Burnett. She was an Indian woman of much personal attraction. She excited the admiration of white men as well as that of the Indians.

D-mouche-kee-kee-awh was a full blood Pottawattomie woman, but was not the representative type of the idea of Indian characteristics, those of low forehead and high cheek bones. The likeness of this woman is a sketch from life and I might add that it is not overdrawn in the interest of flattery.

The general confirmation of the head conforms to the caucasian race - it is of oval form and the cheek bone has no development that breaks the unity of line with general exterior one of the cranium. The complexion of D-mouche-kee-kee-awh was lighter than the general red bronzed hue of the aborigines.

Variable complexions are noticed among the Indians, and light and dark complexions are common among those who were without the admixture of white blood. "Sun-go-waw" was a full blood. "Chief Godfroy" was a half-breed, but his complexion was dark, while Sun-go-waw was rather light. But D-mouche-kee-kee-awh was of fairer complexion than is common among the Indians, unless they have claims to white blood. Of her parentage we know nothing, but we know that she was not of the "Royal House" of To-pe-ne-bey.

Abram Burnett appeared always proud of his handsome squaw. White men used sometimes to speak of D-mouche-kee-kee-awh as a "Shaw-ke-kin," or flirt, but their knowledge of the woman was of questionable reliance. She was not insensible to her attractive charms, an aboriginal woman is not less quick in the discovery of admiration when markedly manifested toward her than her civilized sister. That she had lovers among her forest tribe, there is no doubt, and that she should have listened to the lovers' ditties upon the pa-puk-que, or reed flute, is but the natural emanation of the heart that feels a passion and sentiment. We cannot but conjecture how many young braves might have aspired to her early affections and heart but Burnett was the favored one who led her, captive bride, to his wigwam.

Burnett was educated at the Choctaw institution in Kentucky - and though a good honest fellow of fine robust appearance, yet was not particularly of a brilliant type of intellectual capacity.

Burnett and squaw went to Kansas with the general emigration of the Pottawattomies of the Wabash A.D. 1838. They are well remembered by their old white friends, the earliest settlers of the town of Logansport, where they were so well known from their frequent visits there, that place being the great trading post for the Pottawattomie.

D-mouche-kee-kee-awh, if still living, must be in the Tak-wa-git of life (autumn), but perhaps like her husband, has gone behind "the curtained realm of spirits."

Burnett died at Topeka, Kansas in 1871, so the local papers of that place announced. They report him as a chief and a man of large farming interest, and who had with age become a rival of Godfroy and La Fontaine in physical ponderosity - it being stated that he was a man of 350 pounds.

Of D-mouche-kee-kee-awh it might truly be said that no Pottawattomie squaw equalled her in regard of dress - she was as her likeness indicates, "plated" with silver brooches, the very ne plus ultra of an Indian woman's toilette.



I-o-wa

Among a group of Indians which were the first aborigines I had ever seen, one in particular attracted my attention. He was small in stature and not so gaily and fantastically dressed as many who formed a very picturesque group. There was a distinguishing manner in the Indian which led me to believe he was no common spirit.

His turban was larger than most of those of the other Indians, and more negligently placed on his head and the ends of which fell very gracefully over his shoulders. The superiority which I imagined he evinced was in his very animated countenance which seemed never at rest - his eyebrows were constantly raised as if existing under the impulse of serious thought, and occasionally his lip would assume a scornful curvature, and frequently a smile would play upon his countenance as many of the pale faces with whom the Indian was familiar passed by him and gave the common Indian salutation. With an awakened curiosity to know the name of this child of nature, I inquired his name which was I-o-wa, a young war chief who possesses a great influence among his red brethren. He speaks in the councils of his nation, though at the time I first saw him he had never spoken in council but a few days after he, for the first time, addressed Mr. E., a commissioner of the U.S. to investigate the Indian claims of the Pottawattomie under the agency of Col. Pepper.

I-o-wa I have ever deemed a master spirit, one that fully comprehends the mans and causes which have led to the destruction of his once powerful and great nation of red men. Many opportunities have afforded me to witness the nobility and greatness of his soul, whatever slight and deviation of honor, justness, and proper respect, the pale faces have shown to the nation in negotiation or the ordinary intercourse with him personally he is mortifyingly alive to.

When I-o-wa came to my studio to sit for his likeness by request of Judge Edmonds, appreciating the high complement of his "Father" he came prepared, as he no doubt thought after a careful preparation of his toilet, to appear to the best advantage.

He appeared before me with a new plug hat of tall proportions with a gold star in the front as an ornament. This was a drole conceit, but destroyed too much of the aboriginal character.

Through Barron, the interpreter, I advised him of my desire to paint him with his "turban," as he would afford more interest to his "father" to possess his resemblance as an Indian chief in the costume of his tribe. He retired for a few minutes to Ewing's trading establishment which was near my studio. On his return he came with his head surrounded with a handsome red silk shawl, tied with much picturesque effect, the long ends falling gracefully over his shoulders.

Previous to his sitting, I presented him with a cigar and commenced smoking one myself. This was a courtesy deemed agreeable to Indian ideas of friendship. I-o-wa was no smoker. He, however, took a few whiffs and placed the cigar down. The painting then proceeded with as much rapidity as possible, for although the Indian has capacity for endurance by the force of education, I did not know how much patience I could draw upon in a confined room of a warm day, under peculiarly new circumstances to him. He, however, proved patient and kept quiet and disposed to go through the ordeal with composure. I relieved him occasionally and through Barron explained to him the object and value of art and that it was through the art of painting the white man can look upon the faces of his fathers who lived before him - and that it was through affection as well as vanity that the white people sat for their likenesses.

When I assured him that when his "father" Judge Edmonds returned to his home in the east, he will show his (I-o-wa's) likeness to his friends - they will then know how I-o-wa looks. They will not only hear of him but see him. He will be known to hundreds of white people who could not have known him but for his sitting for his likeness and when he was gathered to his fathers, his likeness will be still known and to people not yet born. I-o-wa was much gratified to know these statements and some pride of feeling was exhibited when he contemplated his portrait upon the canvas. A good many Indians called at the studio afterwards and complimented the results

and indulged in much joking and hilarity at I-o-wa's expense.

His eminence in the councils of his tribe was remarkable in one so young. He and his brother, Maje-quis, Wee-wis-sa, Wee-saw and others of his clique, by some hidden strategy assumed influence over and above older men, that excited some interest among the white people. Nas-was-kay, in his speech to the council at Kee-wau-nay Village, alluded to the circumstance. He was then speaking for the tribe. He remarked substantially that the chiefs were now more numerous than the number of villages, implying that a controlling influence in the councils with the United States Government that was not in accordance with the views of the older chiefs.

Col. Pepper perhaps found difficulties in effecting the purposes of their removal west, by continuing to treat with the Pottawattomies no longer under the old regime of the older chiefs. Ash-kum, the orator, he no longer recognized as such from his disposition to prolixity and entering into a recital of the early history of treaties of a remote period.

I-o-wa was chosen speaker in reply to Judge Edmonds on closing his court. "Kissing goes by favor," and as the judge had taken a fancy to I-o-wa there is no doubt that privately he had signified his wish for I-o-wa to speak. It was his "maiden" speech, consequently no previous reputation as an orator gave him prestige in that particular.

I remember his boldness at the council of July 21st, 1838, when Sun-gah abruptly told Col. Pepper that they would not hold any further council in regard to their emigration. Ewing, the well known trader who had exerted an influence over the Indians in the fall of 1837 to prevent the success of the emigration, was at this time exerting his influence and acting in harmony with Gen. J. Tipton and Col. Pepper to promote the emigration. He "turned the tables" upon the Indians. The trader was shrewd - he knew that the government would no longer pay the annuities east of the Mississippi. Consequently, no trader could secure payment from the Indians at the old "payment ground." Mercenary motives were the hidden springs that brought about a change of advice to the Indians. They quickly perceived the motives.

Ewing was a tall, fine appearing man. On his visit to Washington in the

winter of 1837, he was attacked with the loathsome disease of smallpox. He had the misfortune to be badly marked upon his face from the virulence of the disease. His personal appearance was sadly impaired. By Col. Pepper's permission he addressed the Indians in council, advising them as a "friend" to vacate their lands immediately, as it was for their future welfare that they should no longer remain in their old forest homes. So remarkable a change of sentiment on the part of the trader excited the indignation of the Pottawattomies assembled.

I-o-wa arose and pronounced Ewing a liar (referring to the change which the disease had made upon his personal appearance) and said that the Great Spirit had visited him and had made a mark upon his face for every lie that he told the Indians. Such boldness perhaps characterized by so much truth was unexpected. It was stinging and effective rebuke to which the Indians exclaimed "Ko-e-nuck-ee" meaning "yes, yes, good!" The council was dissolved and the chiefs, headmen and the Indians generally hastily broke up their camps, mounted their ponies, making a general stampede for their respective villages, and the officers of the government left to chew the cud of disappointment. Chagrined, they left hastily for the headquarters of the Indian agency at Logansport.

There was a good deal of dash and commanding mien of person in I-o-wa. The white man respected him. I remember once when he was in Logansport he deposited a hundred dollars in specie with my old friend Daniel Strull. One night an alarm of fire in the frame mercantile block in which Strull's store was, brought out the citizens generally. I-o-wa came running into the store to assist in carrying out the goods and with an eye to his money also. He found that the fire could be subdued. He had confidence in Strull and would not take the money from. There were no banks or safes then in Logansport and every merchant had to take charge and "hide" his money.

As I-o-wa's influence was important to bring about the emigration, and as fair words of flattery and bribes could not bend the proud Indian's will and integrity, other means - and effective ones - were adopted. General Tipton had been empowered to aid Col. Pepper in enforcing the emigration. He did so efficiently.

Nas-waw-kay

Nas-waw-kay was a warrior chief and distinguished orator of great dignity of character and influence. He possessed high traits of character and influence which placed him pre-eminently high among his tribesmen. Tall, graceful of manner, and very attractive in his personal appearance. His personal appearance was very unique, and as he stood in the forest in front of the assembled chiefs, warriors and headmen, in council with the Pottawattomies of the Wabash, was very picturesque.

His face was distinguished by intelligence. The lines of his face were strong. His complexion was darker in color than that of the Indian people generally. His hair was not of the regular, peculiar style of the aborigines. His was long and flowing and fell gracefully over his shoulders. Nas-waw-kay's costume was distinguishable from all others. He wore an overcoat with a cape made of a white counterpane, having large, distinguishable figures. It looked well. His pes-mo-kin, or shirt, had the usual large ruffle for which the Indians seem to have a passion. His leggings were of scarlet cloth and his moccasins were faced with the primitive colored ribbons sewed in diamond forms, having a harlequin look. His waist was girdled with a red silk sash, tied at the side, with long ends falling lavishly and fringed. Across his breast, from the left shoulder passing from the right shoulder, under his left arm and passing behind, was a red corded sash to which was attached several small bunches of tassels forming a large mass of ornamental appendages. The tout ensemble of the orator was peculiar and filled the eye as being a man of mark, which Nas-waw-kay was.

Of any daring deeds as a warrior, we know of no particular. We know him more as an orator, a good reliable man, a friend to the whites, and as one who had comprehensive ideas of the peculiar situation of his people. He was peaceful in disposition and well aware of the increasing necessity for an immediate departure of the tribe west of the Mississippi. He was well informed in the history of the treaties. Nas-waw-kay was a confidential man with Col. A.C. Pepper, the Indian agent. He was a man in whom the colonel relied for an active cooperation to bring about successfully the last treaty with the Pottawattomies. Although in the councils at Kee-wau-nay, when speaking for the tribe, he gave utterance to sentiments different from his private ones. After his speech of July 21, 1837, which was one in advocacy of the Indian still retaining possession of the lands until the full time for the right of occupancy had expired which would be in the following year, 1838, Col. Pepper assured me that the speech of Nas-waw-kay was a remarkable specimen of diplomacy. Although Pepper failed to induce the Pottawattomies of the Wabash as a whole to emigrate westward that fall, yet Nas-waw-kay, the sincerity of his pledges, did himself go with a small band of the tribe to Kansas under the superintendency of George H. Proffit.

There was a united combination of traders to influence the Indians not to leave their old homes for the west, for as long as the annuities were paid east of the Mississippi they were resources of no small consideration which contributed to the traders' cupidity, mercenary interest and policy. But this condition of affairs changed by a master stroke of policy of the U.S.



Government who declared that no more Indian payments to the Pottawattomies should be made east of the Mississippi after the fall of 1837.

General Tipton, too, then a U.S. Senator, whose experience and reputation among the Indian tribes was not only as a fighter but as a resolute, bold and determined man, was authorized by the U.S. Government to cooperate with Col. Pepper in getting up the emigration in the following fall of 1838, which was successfully accomplished though some very hard measures, it is true, were used, but the necessity of the departure of the Indians was obvious and imperative.

The traders now discovered that they were foiled, and Col. Ewing and all the other men identified in the Indian trade exerted all their influence personally and collectively to induce the Indians to emigrate westward. Nas-waw-kay, as an orator, was not flowery or abounding like Aub-nob-bee in symbolical allusions and fancies. He was dignified, manly and lucid. His speeches were suffused with a religious sentiment, consequently exalted. He had been made a convert to Christianity by that good and energetic missionary Father Petit, whose work among the Indians was characterized by a sincere, conscientious energy blessed by a gracious Providence. Nas-waw-kay was an educated man, so to speak, among the Indians. He spoke but very little English, he was familiar with the treaties clearly from the time of Wayne down to the last made in the year 1836. His capacity was well-known to Col. Pepper, General Tipton and his tribe.

Mitia may have been above him in energy of expression, but Nas-waw-kay, though not known as he is, or Red Jacket, Logan and some other Indian orators, to the civilized world, having had no reporter to make his name familiar to those who are seeking information in Indian intellect and

(Continued, next page)

Winter (continued)

character. I am happy to be the medium of having secured the likeness of a man whom I deem so remarkable.

There may be much of fiction and a dressing up of Indian character, to redress the tone of sensational morbidity. Nas-waw-kay was solid, strong, real, and not requiring effort of fancy or imagination to invest his character with interest. Nas-waw-kay had not been placed in those days of great historical events to make him an illustrious peer with others, or he would have had appeared through an auspicious opportunity that would have called his great powers into the highest requisition. I regret that but three of his speeches are in my possession. They relate to the emigration, but they evince intellectual ability.

At the time of his sitting for his portrait, I-o-wa, M'joquis, We-wis-saw and some other chiefs accompanied him to my studio in Logansport. He put on a new shawl for headdress for the auspicious occasion. The same desire with the civilized man to go down to posterity under the best aspect was shown by the grave Indian on this occasion. He sat patiently, though the other chiefs were in constant conversation in their own vernacular. They seemed to be bright and playful over the novel mystery of sitting to be painted. He appeared to be more interesting in his personal appearance as I have portrayed him without his turban. Personally the orator was much respected by white people. He came under my observation under various circumstances for several months in the forest encampment, as well as in the town of Logansport where he often came to trade at Ewing, Walker & Co. trading house.

Nas-waw-kay's home was on one of the slopes of the beautiful inland lakes in northern Indiana known as Lake Mux-in-kuck-kee. I camped at this lake and sketched many scenes, though not grand, yet pleasing and charming ones full of associated interest.

Independent of Nas-waw-kay's character as an orator and diplomat and sincere man, he proved a noble father by an act of striking affection and moral courage under very exciting and peculiar circumstances. He was a stern and noble Roman and his eventful deed is worthy of permanent record. Col. Pepper related to me the following circumstance of which he was cognizant during his agency.

A son of Nas-waw-kay and another Indian youth who were friends were amusing themselves in some sportive play when a closing tussel ensued. The young athletes in their zeal for the mastery attracted the attention of the people of the village who became amused at the effort of each one to throw the other on the uk-kea (ground). Pride to be conqueror ruled each one's young heart. The struggle became earnest and exciting. The son of Nas-waw-kay was accidentally bitten by his companion. This led to mutual provocations and at least deep feelings of resentment sprang from it. The young warriors became uncontrollable and no restraint was made upon their maddening resentment. The result was ended in a bloody strife in which the son of Nas-waw-kay became the murderer of his friend.

The event was criminal in the savage Indian code of laws. The penalty was death. Lex talieni, or the law of retaliation - tooth for tooth, eye for eye, blood for blood - was the old mosaic law. But the conciliation of the friends of the deceased might avert the taking of life in revenge. Nas-waw-kay's son stood to a sense of honor, he did not flee like a coward from the vengeance of the surviving relatives. He was their victim by right. Nas-waw-kay wished to save his son's life. He presented himself as a substitute and put himself in jeopardy for trial. A council of conciliation was convened in accordance with aboriginal manner and the case was brought before the rude Indian judiciary. The surviving relatives being the judges and their decision final. The accused (Nas-waw-kay) appeared with proper formality and in solemn procession with his family entered the eh-kick-kuck (shade) of the forest. The Indians, of course, have no ke-ba-ko-o-la-a-kam-sek (or jail). The relatives of the survivors of the deceased formerly took their place as judges. One of the relatives stood as Mise-meh-tub-es, or lawyer, and a friend of Nas-waw-kay became the Ke-nat-keh-chuck, or pleader.

The circumstances of the case were gravely stated against the accused who very gravely sat, cool, collected, dignified and ready to surrender his life if the decision was so made. But the trial was happily terminated without the death penalty being inflicted. The friends were conciliated by proffered presents. Thus terminated a grave affair which was pronounced E-qu-yin, or right.

Congratulations followed the decision and such cases are observed with honor and fidelity by the Indians. The families of Nas-waw-kay and the surviving relatives of the deceased that night smoked the pwa-gin (pipe of peace) and at the wigwam of Nas-waw-kay there was given with Indian hospitality a great ne-wume-a-go, or feast, and the orator chief told many stories of war and of the chase and related the tradition of the mastidon and the Ke-kaw-bu of the lake.

Col. Pepper stated to me that he did not wish to interfere with the proceedings of the trial, but had determined that if it had been decided that Nas-waw-kay had to die, he would not have allowed the sacrifice of such a man.



Me-chuck-coose

Me-chuck-coose was a venerable old Indian of perhaps some seventy summers. He was a good man of quiet and unobtrusive manners. He was a chief of hereditary claims. He must have been conscious of his own goodness and the value of goodness was no doubt well implanted upon his own mind. He possessed the faculty of expressing his own commendation, for his constant reference to his own good qualities was very amusing. He would often approach his friends among the whites by striking his breast with his clenched fist and exclaiming "Me-chuck-coose, good man me!"

He had this misfortune - in what way I could never learn - of receiving an injury of his right arm which seemed to be withered and useless, and which he generally well concealed. His appearance was very striking and peculiar. He wore a green blanket, and in the place of the usual shawl surrounding of the head, his head was covered with what is "nowadays" called a "smoking cap," striped with blue and tassled at the top.

I often solicited him to come into my studio to sit - he declined by remarking "Me-chuck-coose, good man me, maybe some time!"

At the last Pottawattomie payment at Demoss's, on a cold day, he came to see me and made motion indicative of his willingness to sit and redeem his implied promise made sometime previously. His extreme humbleness yet characteristic face, made him an easy model in securing a striking likeness. During the time of my sketching him he was surrounded by a large number of Indians who were disposed to joke the old man. Many a cute and amusing thing must have been thrown out, for there was a constant round of merry laughs during the operations of my pencil.

Me-chuck-coose, however, maintained his equanimity, paying no regard to what was said, which much facilitated me in bringing about a quick result.

The traders, and the hangers-on of the Indians could not give me any account of his early history - whether he was distinguished in war or in the councils of peace. To acquire information from traders was always difficult, they seemed to act upon inquiry for information in a spirit of jealousy and apparently as though they were being called upon in an exclusive monopoly of what concerned the Indians.

Their taciturn disposition may in some instances have originated in their limited acquaintance with individual history. There were, however, noble exceptions to this class of people who were communicative and willingly conveyed much interesting information. The old Indian might have been gallant in his youth, brave in war, wise in council, but all that knew him, conceded that he was a good man and did not exceed his rightful claims and title to his own conscientious avowments of himself when he exclaimed, Me-chuck-coose - good man me!"

Mas-saw

Mas-saw, the chieftess, was the mother of Mauri, who married Ko-top-kim. The chieftess' name is attached to the long list of the Indian chiefs and headmen, warriors, etc., in the Pottawattomie Treaty of August 5th, 1836. The following is an extract from a document presented to me by Col. J.B. Duret, secretary to Commissioner Col. A.C. Pepper.

Andrew Jackson

President of the United States of America

"To all and singular to whom these presents shall come greeting! Whereas a treaty was made and concluded at a camp near Yellow River, in the state of Indiana, between Abel C. Pepper, commissioner on the part of the United States, and Pe-pin-a-waw, No-taw-kah, and Mac-kah-tah-mo-ah, chiefs and headmen of the Pottawattamie tribe of Indians and their bands, on the 5th of August, 1836. In this treaty the Indians ceded to the United States, twenty-two sections of land, for which the Indians received fourteen thousand and eighty dollars in specie. Twenty-six chiefs and headmen signed the treaty - among the chiefs designated proper chiefs of the Wabash Pottawattamies who signed their marks were included the Chieftess Me-shaw-ki-to-quan and Mas-saw, the Indian woman who is the subject of this brief notice.

Mas-saw married a white man known as Andrew Goselin who was living with her when I first knew her in 1837. Her rank as chieftess was inherited and, of course, not obtained by her marriage with Goselin, who was a French Canadian, and was of that class so often found identified by intermarriage with the Indian people.

Mas-saw, in her alliance with the white race, felt herself honored (there is no doubt). Mas-saw was a woman of no common mind and ability. Her influence among the Indians was very observable. She resided at Kee-wau-nay Village. Her wigwam was a large double log cabin of good dimensions, one that would be esteemed by the western farmer as a structure of advanced pretensions over the one-roomed cabin in which the pioneer white man finds gladly temporary and comfortable protective shelter.

Col. Pepper held his headquarters at Mas-saw's cabin when he held his council at the council ground, but a short distance from her cabin. She was not indifferent to the interests of the silver dollar. During the time of the council she derived considerable revenue from her accommodations rude as they were. Independent from the sources of profit from the officers of the government, there were many white men who were visitors to the Indian camp from mere curiosity who were glad to get entertainment at Mas-saw's 'Hotel de Foret.'

I can bear testimony of her ability in the cooking of venison, but her pequesh-kin (bread) was not of the best quality, but life in the forest works an efficacious reconciliation to things eatable and powers sleepable - that home delicacy would not be easily reconciled to. Our peck of dirt must be eaten somewhere.

Mas-saw was much assisted in her culinary operations at her wigwam by Do-ga, who has been noticed at some length elsewhere. Much aboriginal life was observed at this forest home of the chieftess. It was abounding in strange and interesting scenes, much might be said of - 'Indian whoop and ringing yell/Chief, headman and native bellc.

Personally Mas-saw was an interesting aboriginal woman. In stature she was short and plump, somewhat vivacious. Her head was of good oval form. Her hair was always smooth and jetty shining. Her blanket and



petticoat were of good dark blue broadcloth, handsomely bordered with ribbons, earbobs she wore in profusion. Her cape was ornamented with large silver brooches over which a vast mass of dark beads encircled her neck, extending as low down as her waist. Around her shoulders she had a blue crepe shawl with large orange figures which made a good showy effect. The appointments of her dress were expensive, including her moccasins, which were neatly made and handsomely checkered on the 'laces' with ribbons of the primitive colors.

Mas-saw had some civilized qualities of no mean pretensions. She was in fact a gambler of no ordinary ability. She played euchre very well and those who understand the game of 'poker' said that she was an adroit expert, often raking men of experience who attended her 'receptions' in the second story of the cabin."

Mas-saw went West with the emigration of the Pottawattamies in the year 1838. The house of Mas-saw was occupied by one of the Bruce family in 1843 when I visited the old council grounds again to gratify a long-felt curiosity. Lake Kee-wau-nay was then known as Bruce's Lake, the Bruce family having settled around it. The Indian name of the lake is lost there, and the aboriginal people are scarcely now remembered by any in the settlement.

Kinsmen through time

Edmunds' bibliography details genealogy

KINSMEN THROUGH TIME:
R. David Edmunds

Foreword by Dr. Francis A. Levier, Tribal Administrator, Citizen Band Potawatomi Indians of Oklahoma

Available through Scarecrow Press, Inc., P.O. Box 4167, Metuchen, NJ 08840, telephone 201/548-8600.

Allies of New France, the Potawatomi Indians played a major role in the development of the fur trade and the colonial struggle for North America. By the

late 18th century they occupied a broad territory stretching from Milwaukee to Detroit, including villages as far south as the Illinois and Wabash Valleys. They fought in the War of 1812, and during the 1830s most of the tribe was removed to Iowa, Missouri, and Kansas. Consolidated on a reservation near Topeka, Kansas, they temporarily prospered, but after the Civil War part of their reservation was allotted and the Citizen Band removed to Oklahoma. The Prairie Band remained in Kansas. Today the Potawatomi occupy lands in Kansas and Oklahoma,

while smaller communities reside in Michigan, Wisconsin, and Canada.

This annotated bibliography of almost 1100 books, journal articles, pamphlets, and other items is the first extended bibliography focusing upon the tribe and should prove invaluable for researchers interested in Potawatomi history (1600-1980). It will also serve as a useful guide for scholars studying the frontier in the Midwest, including the history of Illinois, Iowa, Indiana, Ohio, Kentucky, Wisconsin, Michigan, Missouri, Kansas, and Oklahoma.

Since family ties remain important for modern Native Americans, the volume also contains considerable genealogical information regarding Potawatomi and Creole French families in these states. With an extensive index.

A professor of history at Texas Christian University, R. David Edmunds has written *The Potawatomi: Keepers of the Fire*, *The Shawnee Prophet*, and *Tecumseh and the Quest for Indian Leadership*. He serves as the honorary tribal historian for the Citizen Band Potawatomi of Oklahoma.

FOR THE RECORD . . .

Business Committee Meeting - September 30, 1987

Present: Chairman John Barrett, Secretary-Treasurer Bob Davis, Committeeman Francis Levier, Committeeman Hilton Melot, Economic Development Director Bob Shapiro, Tribal Rolls Director Ava DeLeon.

Chairman John Barrett called the meeting to order at 4:45 p.m. Barrett noted for the record that vice chairman Toby Kinslow was suspended from the Business Committee, effective today, as a result of a hearing on misconduct charges held earlier today. Six hours of testimony was taken from 14 witnesses and the Business Committee unanimously agreed that Kinslow had committed five acts of criminal defamation and one act of obstructing governmental function while in office. Kinslow is suspended pending his right to appeal to the Tribal Supreme Court in a timely fashion. If he does not appeal he will be officially removed from office and a successor named by the Business Committee to replace him until the June 1988 election.

After evidence was presented by Tribal Rolls Director Ava DeLeon, Bob Davis moved to approve Potawatomi Resolution #88-08 enrolling five applicants for enrollment and Pot. Resolution #88-09 rescinding a current tribal member's membership at his request, in order for him to join the Chippewa Tribe. Hilton Melot seconded; both resolutions passed 4-0.

Discussion was held on possible new formats for Regional Council meetings including language lessons, historical workshops, pow wow protocol, BIA business loans, etc.

Chairman Barrett noted he had been contacted by Don Perrote who may be doing a recording with Jim Messina of Potawatomi children's songs. Perrote is requesting the tribe's endorsement to assist him in funding efforts. Hilton Melot moved to have Francis Levier contact Perrote and ask him to send us a copy of his script before we decide to endorse the project. Bob Davis seconded; motion passed 4-0.

The Business Committee unanimously approved Potawatomi Resolution #88-10 approving acceptance of a \$3,600 Department of Education library grant.

Francis Levier moved to approve Potawatomi Resolution #88-11 requesting the BIA establish a new method of distribution for scholarship funds and withdrawing approval of BIA reduction in services. With the new federal regulation many Potawatomi who could not qualify for BIA financial educational assistance because of the blood degree requirement formerly imposed, may now be eligible for assistance. The BIA has tried to allocate funds by tribe based on prior usage by a particular tribe. The BIA would then force the agency tribes to contract the funds under CTGP. The tribe is vehemently opposed to that method of distribution of funds. Hilton Melot seconded Levier's motion; passed 4-0.

Bob Davis moved to approve Potawatomi Resolution #88-12 requesting contractual agreement for funding a \$24,585 alcoholism program for the tribe. Francis Levier seconded the motion; passed 4-0.

Francis Levier moved to adopt the previously submitted Potawatomi Tribal Vehicle License Act. Only tribally owned vehicles will be affected under this license plate act. Hilton Melot seconded; passed 4-0.

Francis Levier moved to change the tribe's current insurance carrier to a "self-insurance" policy designed for the tribe by New York Life. Hilton Melot seconded; passed 4-0.

An agendaed item concerning golf course status was tabled till next meeting. Davis made the motion; seconded by Melot. Passed 4-0.

Discussion was held on possible oil interests on tribally owned land.

Bob Davis moved to amend the tribal jury selection ordinance to provide for selection by the tribal secretary, court clerk and judges and naming all tribal members in Pottawatomie County and all counties touching Pottawatomie as potential jurors. Hilton Melot seconded; passed 4-0.

Meeting adjourned at 6:20 p.m.

Business Committee Meeting - October 14, 1987

Present: Chairman John Barrett, Secretary-Treasurer Bob Davis, Committeemen Francis Levier and Hilton Melot.

Chairman Barrett called the meeting to order at 6:45 p.m.

Francis Levier moved to approve the minutes of the August 27, 1987 Business Committee meeting as read. Bob Davis seconded the motion; passed 4-0.

Hilton Melot moved to approve the September 30, 1987 Business Committee meeting minutes with one clarification. Bob Davis seconded; passed 4-0.

Francis Levier moved to approve Potawatomi Resolution #88-13 approving acceptance of \$5,767 from the BIA IIM (Individual Indian Monies) funds from the proceeds of Indian Labor. The money will go to tribal museum and education funds. Hilton Melot seconded the motion; passed 4-0.

Bob Davis moved to approve Potawatomi Resolution #88-25 authorizing the BIA to deliver unclaimed per capita shares in excess of \$73,000 to

the Potawatomi Tribe to be used for education purposes. Hilton Melot seconded; passed 4-0.

Discussion was held on establishment of a Tribal Industrial Oversight Committee. Consensus was for Business Committee representatives to rotate turns on the board; a CPA, the tribal director of economic development and the tribal investment counselor will make up the rest of the oversight board.

Francis Levier moved to approve Potawatomi Resolution #88-29 submitting a proposed constitutional amendment to the Bureau of Indian Affairs for a Secretarial election by the members of the Potawatomi Tribe and requesting that the BIA not tamper with the sovereign rights of the tribe by attempting to change the make-up of the proposed ballot. Hilton Melot seconded; passed 4-0.

Francis Levier moved to sell the tribe's two outdated TRS-80 computers that have been used for typesetting the HowNiKan and to allocate \$1500 for purchase of a MacIntosh system compatible with the equipment used by the company that composes the HowNiKan. The machine will also be utilized for flyers, awards, certificates, etc. Hilton Melot seconded; passed 4-0.

Meeting went into executive session at 8 p.m. to discuss personnel matters and economic development.

Meeting adjourned at 8:35 p.m.

Business Committee Meeting - November 25, 1987

Present: Chairman John Barrett, Secretary Bob Davis, Committeemen Francis Levier and Hilton Melot, Tribal Rolls Director Ava DeLeon, Accounting Director Carolyn Givens, Economic Development Director Bob Shapiro, Tribal Attorney Michael Minnis.

Tribal Attorney Michael Minnis gave a report on his office's activities and received consensus approval from the Business Committee to:

(1) Request removal of EMCI by the BIA in light of Swimmer's invalidation of their contract;

(2) Put together a history on the Bureau's misfeasance in the bingo case and send to Senate Select, Ross Swimmer, David Boren, Wes Watkins, Elenore Thompson and the Anadarko Agency.

Francis Levier moved to waive the reading of the previous minutes; Bob Davis seconded. Passed 4-0.

Francis Levier moved to approve Potawatomi Resolution #88-33 demanding the BIA act on Ross Swimmer's order invalidating the bingo contract and demanding eviction by the BIA of EMCI, current bingo managers. Hilton Melot seconded; passed 4-0.

Mike Minnis announced that as of December 31 his firm would be independently owned by himself with Pierson, Ball and Dowd "of counsel."

Hilton Melot moved to approve Potawatomi Resolution #88-31 approving a proposal from the Iowa Tribe that the Potawatomi Tribe contract law enforcement funds on their behalf. Francis Levier seconded; passed 4-0.

Francis Levier moved to approve Potawatomi Resolution #88-32 changing the date of the November Business Committee Meeting to November 25 due to Thanksgiving. Bob Davis seconded; passed 4-0.

Bob Davis moved to approve Potawatomi Resolution #88-34 approving four qualified applicants for tribal enrollment submitted by Rolls Director Ava DeLeon. Hilton Melot seconded; passed 4-0.

Francis Levier moved to approve Resolution #88-35 allowing a tribal member to drop their membership in order to enroll with another tribe. John Barrett seconded; passed 4-0.

Francis Levier moved to approve Resolution #88-36 for a \$20,000 draw-down of set-aside interest for use by the Scholarship Committee. Hilton Melot seconded; passed 4-0.

Bob Davis moved to approve a 30 day allocation of \$10,000 tax account funds into CTGP since CTGP funds will not be available until Dec. 1. John Barrett seconded; passed 4-0.

Meeting recessed at 9:45 p.m.

Meeting adjourned at 9:50 p.m.

Attention Bourassa-Smith descendants

There's good news for the descendants of Josephine Smith Bourassa and Andrew Smith. Diligent efforts on the part of Tribal Rolls Director Ava DeLeon have resulted in establishing a one-eighth blood degree for the progeny of the Bourassa-Smith union: Frank Smith, Martha Smith

Mullen, Sidney Smith, Nancy Smith Fehlig and Zoa Smith Denton.

If you are descended from any of the Smiths listed above please contact the Tribal Rolls Office. It could mean an increase in your Potawatomi blood quantum.

WE THE PEOPLE

The language in the United States Constitution affirms many of the rights of Indian nations and forms an important cornerstone of Indian law. The Constitution established treaty-making as a prerogative of the federal government - *The President shall have power, by and with the advice and consent of the Senate, to make treaties, provided two-thirds of the Senators present concur.* (Article II, section 2)

The Constitution also acknowledged three other powers of government - foreign nations, the states and Indian tribes (Article I, section 8) Known as the Commerce Clause, this article assigned to the United States Congress the authority to regulate commerce with foreign nations and among the several states and with the Indian tribes. It is from this section of the Constitution that Congress has attributed to itself broad powers over Indian affairs. Responsibility for making and fulfilling treaties, then, and conducting relations with Indian nations was given to the federal government.

Article I, section 10 specifically prohibits any state from entering into any treaty.

Article VI states that the Constitution and the laws of the United States... and all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land and the judges in every state shall be bound thereby. Under this "Supremacy Clause" treaties are entitled to equal respect with federal laws and are superior to, or pre-empt state laws and constitutions in a conflict.

Another part of the Constitution relevant to Indian law is the "Just Compensation Clause" of the Fifth Amendment. The courts have held that treaty rights are a form of property, and that if those property rights are taken away compensation is required.

Indian nations made treaties with the United States just as they had with each other prior to white contact. The Indian nations viewed treaties as covenants, moral statements that could not be broken except by mutual consent. Tribes were recognized as independent, sovereign and separate nations, and treaties made with them were negotiated between equals, as with any foreign nation.

The purpose of these intergovernmental contracts was not to give the Indians rights which, as sovereign nations, they already possessed, but to remove from them certain rights that they already had. In treaty making tribes were the grantors and the United States the recipient. Rights were granted to the United States

by or from the Indian nations. Treaties limited only the external sovereign powers of Indian tribes. Tribes agreed, for example, not to make treaties with or go to war against foreign nations. Treaties did not affect internal or self-governing powers of the Indian nations. Furthermore, rights to land, water, hunting, government and so forth expressly granted away by the Indians in treaties - or taken away by a later federal statute - were reserved by that tribe, and did not diminish with the passage of time or changes in technology.

Historically, the 370 treaties signed by the parties and ratified by Congress, and a roughly equal number that were signed but never ratified, may be divided into several stages. The 1600 - 1776 colonial treaties dealt primarily with peace and friendship, delineation of boundaries between the lands of the Indian nations and colonies and the regulation of trade. The United States made treaties of alliance between 1778 and 1810 to insure that tribes would not fight against the colonies on the side of Great Britain. Treaties of land cession were made from 1784 to 1817 to take Indian lands for non-Indian settlers who moved into the territory northwest of the Ohio River. These formed the bulk of U.S. - Indian treaties. More often than not, tribes signed treaties out of fear of military reprisals if they refused, or under the threat of withheld treaty-guaranteed payments or food.

Under treaties of removal, made during the years 1817 to 1846, entire Indian nations were moved off of lands secured by those tribes in treaties to lands west of the Mississippi. As the white settlers' desire for more land increased, reservation treaties were made with western tribes from 1846 to 1864, confining Indians to small, clearly defined areas of land which the tribes reserved. The years 1865 to 1868 were the years of the Great Peace Commission treaties, which were intended to assimilate Indians into the mainstream of agrarian, Christian, white society by settling them on reservations.

In 1871 Congress enacted legislation that brought an end to treaty making. Treaties had become largely a mechanism for stripping tribes of their land base and the abuses produced cries from many sections of society for a halt to the process. The law provided that treaties made prior to 1871, however, were not affected - "... no obligation of any treaty lawfully made and ratified with any such Indian nation or tribe prior to March 3, 1871, shall be hereby invalidated or

impaired." After 1871, instead of treaties, the federal government enacted agreements, statutes and Executive orders in its dealings with tribal governments.

Indian nations gave up some two billion acres of land in exchange for the United States' guarantee to respect tribes' sovereignty over the lands which they reserved for themselves and future generations. Many treaties provided for monetary payments or services, such as education, health care, food, etc., from the federal government because the tribes had had to give up their source of livelihood. In return for vast amounts of land, the federal government agreed to protect the rights and those lands tribes

retained, protect those rights from non-Indians and provide services to meet the needs of Indian communities.

Indian people today often confront ignorance as they seek to exercise and protect the unique rights that the Constitution promised their forebears would be the "supreme Law of the Land," and that are theirs as members of tribes. As that written pledge to America's first peoples, the Constitution, is celebrated in its 200th year, the challenge before us is to honor the principles set forth in that document and to keep the word of our nation.

(FCNL Washington Newsletter)

Prairie Band members: Claim your per capita!

The following is a list of Prairie Band Potawatomi who have not claimed their share of their tribe's individual monies account. Although unclaimed Citizen Band per capita payments revert to the Citizen Band Tribe, money unclaimed by Prairie Band tribal members is being transferred to the Treasury Department! If you are related to or know the whereabouts of any of these people please contact them. All inquiries must be directed to Peggy Acoya, Bureau of Indian Affairs, P.O. Box 31, Horton, Kansas 66439.

Mark Hernandez
Pearl Masquat
Edgar Stump
Amy McGill
Alice Franchette Aitkens
Elsie Allen
Tracy Jones
Marsha Guerrero
Roberta Geurrero
Andrew R. Guerrero
Mona L. Levier
David O. Kitchkommie
Constance Butler
Bobbi McCurry Brown
Patti McCurry
Robert Barada
Marcus Noble Deroine
Ronnie D. McKinney
Dennis W. Musser
Jay Musser
Carl D. Musser
Charles D. Musser
Charles C. Roubidoux
Louise Nichols Mitchell
Thomas Garnica
Gloria J. Reeves
Calvin W. Wishkeno
Lawrence R. Kuhn
Gwendolyn Williams
Louis J. Allen
Ellen Tuckwab
Wanda E. Cusick
Jana L. Campbell

James C. Harris
Dale E. Landsberger
Jerry W. Landsberger
Ramona Lewis
Ralph B. McCurry
Sharon M. Crawford
Warren A. Young
Earl L. Watson
Ramona C. Speers
Michael A. Cowell
Linda Renne Smith
Luis Harold Gonzales
Mary T. Battese
Patti L. Bodon
John Crayton Walters
Raymond Harrison Crayton
Robert Smith
Evelyn Daubon Kogen
Kendall Rice
Delores Thunder Hollis
Manual J. Thunder
Manual J. Daubon
Cynthia Kourtis Miller
Andrew Spitto
Barbara A. Brown Perez
Joseph E. Darling
Vauncille Tomey Kourtis
Sherry Thunder Smith
Francis Williams
Barbara J. Newberry
Ndoness Masquat Dwyer
Robert L. Allen
Maxine Kabance Parkinson
Ase ho quah
She pah the quah
Was ne ma quah
Juanita Pahmahmie
Perry Partelow
James W. Smith, Sr.
Henry Sowards
Alfred Sprifke
Frances Vieux
Robert Wilson
Leona K. Wishkeno
Grace K. Clark
Mary A. Dougherty
Alonzo Dougherty
Denise Geilenkerchen
Beverly Hamilton



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Mary Bourbonnais organized a Sunday School

(HowNiKan thanks to Craig Anderson of Irving, Texas for this article from the *Chronicles of Oklahoma*, No. 40)

After the United States had taken over the vast region west of the Mississippi River, known as the "Louisiana Purchase," President Jefferson promoted the plan to move the Indian tribes living east of the Mississippi to the vast area in the west where they could establish their homes and own governments. This would be the Indian Territory, the southern part of which, now Oklahoma, was ceded to the Five Civilized Tribes from the southeastern states though many other tribes were moved to this region after the War Between the States, from other regions. Kansas and Nebraska and parts of other western states and territories were organized out of the original Indian Territory in the Louisiana Purchase. After the Indians had pioneered the wilderness, the American frontier pushed into this part of the West with white men wanting to settle the rich farming country. The Osages and many small tribes from north of the Ohio River had been settled in Kansas, including the Potawatomi who lived in Illinois in the region of Chicago.

A treaty made in 1867 provided that many small tribes in Kansas should sell their lands and purchase reservations from the Five Civilized Tribes in the country still called Indian Territory. One of these Kansas tribes was the Potawatomi, which was divided into two groups: the Prairie Band and the Citizen Band. The Prairie Band had established their farms and homes and did not want to leave Kansas, so they accepted homestead allotments and remained living there under the laws of that state. The Citizen Band, largely intermarried with the whites, particularly the French, wanted to go south to the new country where they could make their own laws and live under their own government. They accepted the reservation selected and assigned them, thirty miles square in the former Creek and Seminole Country.

A group of the Citizen Band came to their Indian Territory reservation in 1872. In this group were Antoine Bourbonnais and his wife, Mary (both of French-Indian descent) and four other families, numbering 28 persons including children. They settled on the fertile land near the (South) Canadian River, built homes, cleared fields and prospered. Some of the adults had attended school in Kansas, and were anxious that their children should learn to read and write. Working together they built a log schoolhouse, hauled the lumber from Coffeyville, Kansas for the floor and benches and finished up a good building. But they had no teacher! After a time, others of the Citizen Band came to the reservation and established homes. They, too, wanted a school for their children.

... The Potawatomi had difficulty getting a teacher for their school. Their first teacher was a renegade white man who turned out to be a horse thief; everyone hated a horse thief. The teacher left in the night. The second teacher was an "old maid," and the third was a mormon preacher. None of them was satisfactory to the Potawatomi settlers, and they almost despaired of getting a teacher.

John Pickering was the United States Indian Agent at the Sac and Fox Agency in 1873. He was a religious man appointed under President

'His reply was 'Give your heart to Jesus, and dance as long as he wants you to!' I felt at liberty to dance, so I gave up my all to Him, and bless the Lord I have never wanted to dance again. He had something better for me.'

Grant's policy of selecting and using members of the Friends' Society (Quaker church) for Indian agents and employees. Pickering went to visit the Potawatomi settlement. He talked and persuaded them to organize a Sunday School, promising that he would see that they had a teacher if they would organize a Sunday School themselves.

Mary Bourbonnais wrote a letter telling about this Sunday School, which was published many years later in a Pottawatomie County paper. She said: "We knew nothing about a Sunday School. Only a few of us could read, not a Christian among us. Our greatest delight was to feast and dance. Mr. Pickering told us to organize, and offered a prayer for us. He selected *me*, Mary Bourbonnais, to be the superintendent.

"I objected but the others insisted. I don't know why unless it was because they all knew that when I undertook anything, good or bad, I carried it through. Mr. Pickering sent us some Bibles and song books. The next Sunday we started our Sunday School.

"One poor old drinking man started a hymn, a few of us followed him. I as superintendent knelt down and repeated the Lord's Prayer which I had learned at school. Then the Bibles were passed around. I selected a chapter in the New Testament. All who could, read verses until about the end of the chapter. No questions were asked, no explanations, or interpretations were given. Then we closed with another hymn.

"Mr. Pickering remembered his promise and sent us a school teacher paid by the government.

"About the time Franklin Elliot opened a Friend's Mission at Shawneetown among the Shawnee people, about 25 miles from our settlement. He came twice a month to preach to us; he taught and explained the Scripture to us.

"In 1880 both I and my husband were converted. I was glad to give up my sins and lead a better life. I told Elliot that I wanted to join the Friends for their doctrine reached down into the heart where sin had been; but what about dancing? You Friends don't dance. I can't give that up.

"His reply was 'Give your heart to Jesus, and dance as long as he wants you to!' I felt at liberty to dance, so I gave up my all to Him, and bless the Lord I have never wanted to dance again. He had something better for me.

"In 1882, we moved to Shawneetown near present Tecumseh where Antoine died. I was the superintendent of the Sunday School in the Friends' Church until 1900." - Mary Bourbonnais